Of Pope the celebrated English poet, history asserts that when in the joy of youthful authorship he showed some of his early productions to an admiring friend, he was told that brilliant as his specimens were the chief need and demand then of English verse was not os much brilliant invention as correctness in form and clarity of diction; that England had laready had many great poets but few [illegible] or no exact ones. Admonished thus from this friendly quarter the young poet at once set about laying the foundation of that clarity of diction - that polished and exact usage of words and language which not only made him peerless inhis own day but has left him without a rival in the history of English literature. His couplets shine like so many pearls on a seashore, and have won for him the distinction of being next to Shakespeare probably the most quotable author in the English language. Indeed he has no euqal in terseness and felicity of expression or in the power of condensed and pregnant thought. Seekers after the analogue and concrete examples of similarity in reasoning will find a happy illustration of these gifts of the English poet in the career of Dr. Alexander Crummell among the orators of his day.

Crummell was one of the greatest orators that have yet appeared in his race and country, though by no means of the platform or reformers type. The native grace and the matchless power of persuasion through melting appeals of Frederick Douglass were not his; nor did he have the fiery and impassioned vehemence of Remond, or the irristible sweep of intellectual force and mastery of debate of Sam Ward. Doctor Crummell was not the duplicate of any of these. His merit and distinction were of a different kind. But to much that was excellent in all of them he brought a wealth of profound scholarship, an unrivalled command of English, a clear and forceful enunciation and other such essentials of the orator won by close application and study. Crummell was easily the best read among the colored men of his day, and always adorned whatever he touched with the infinite riches of mind well-stored with a wide reading and deep reflections. A student by life-long habit and devotion he was actuated much by the old adage of learning for learning's sake, and found great pleasure in looking forward to the time when his race might boast a generation or so of the educated gentry common to older countries that should constitute an intellectual reserve and resevoir of culture. But unfortunate for mankind the trend of learning is no longer in the direction of the ideal and old humanities, but is now so practical and materialistic that we have actually reached the day when there is not only no longer hope for the generation of an eduaated gentry of the colored race but when the whole country-

" The land of scholars and the nurse of arms"

no longer finds pleasure in them. It is fortunate for the generations yet to be therefore that we have a life like Dr. Crummell's as a heritage and example. Quite as much then for his scholarly attainments and devotion to learning as for actual achievement in his chosen calling does the world deserve to know of this extraordinary divine.

Alexander Crummell was born in New York City on the 3rd of March 1819. He was the son of a free mother, and of Boston Crummell, a native of the Vey tribe, whose country was included in what is now part of the Republic of Liberia. His native youth had come under the influence of missionaries through whom he had received some schooling, and was afterwards brought hither to New York. In his new American surroundings though then anything but promising, the new comer soon adjusted himself to the meagre opportunities offered and achieved from the outset success. in the humbler walks of life. Like all new-comers to our country both white and black, he was quick to see, and seize upon opportunities that the natives failed to grasp, and

accordingly made progress by means of the little things that passed unnotic ed by the less observing. Although busily engaged in his own affairs and not so much interested as were his colored American brethren in the anti-slavery question, Boston Crummell frequentlt took part in the public meetings of the time. His name may yet be found on the lists of such of these gatherings as have been preserved to us. At all events the boy Alexander appears from the very outset to have had the care of kind and indulgent parents. he attended colored school Number One, then situated in Mulberry St. of his native city while that school was still under the direction of the noted instructor Andrew, and had as school mates most of the men whose lives, and careers (herein recounted) were run in and around the metropolis.

From the old Mulberry St. School young Crummell went to the Phoenix Hall school which, under the direction of Reverends Peter Williams Theodore S. Wright and the Tappans and other friends of both races, was then conducted in Canal St. as a kind of a High school for colored youths. Two of the boys with whom he studied here as well as at the preceeding were Thomas Sidney and Henry Highland Garnet. It is worthy of note that the two leading colored ministers- Rev. Theodore Sedgwick Wright and Rev. Peter Williams, who were the prime movers in establishing and maintaining the Canal St. High school, oeft each a successor in a young man who had been a particular protege, and who each excelled in later years his benefactors both in fame and learning. We get some idea of these two great preachers clear insight into human character when we learn that Henry H. Garnet was the protege of Rev. Wright; and Crummell that of Rev. Williams. Each boy excelled his benefactor ib the pulpit of his denomination, and each possessed in addition a mastery of the pen or forum, unknown to the older men. It is only necessary to add here that after young Crummell had about all that the above mentioned High school had to offer, his father sent him to join the two other boys, Henry Highland Garnet and Thomas S. Wright Sidney who were proceeding to Mayes Academy at Canaan, New Hampshire This school as elsewhere pointed out had in a way taken up the work laid down through the imprisonment of Prudence Crandall, and as such the anti-slavery organ had given the public due notice

Accordingly the three young New Yorkers whose ages from garnet to Crummell, the youngest were then 19/ 17, and 16 respectively, repaired to the New seat of learning in the Spring of 1835. How in spite of the inclemency of that early spring weather they had to make the journey on deck of boat without shelter at night from New York to Providence - from Providence to Boston, and thence to Concord New Hampshire on top of stage coaches, withous food and amid the jeers and gibes of the populace has been told at length elsewhere in these pages. Like to the savage forest through which the traveler passed at the beginning of the Inferno, the journey proved so rude and bitter to the boys that the very thought of it ever afterwards renewed their fear. However the warmth and cordiality which greeted the young seekers after knowledge on arriving at Canaan caused them soon to forget the cheerless rigor of the journey. The fourteen colored students who had preceded them to the college welvomed the newcomers in a body on the campus and in other ways added to their pleasure amid the new surroundings.. Eager for the advantage which the Mayes Academy had to offer the boys at once applied themselves to their new duties. They had all enjoyed exceptional opportunities for hearing good s speaking from Rev. Williams and Wright and other early New York antislavery workers of that day. And they not only soon showed themselves not only the equal of any of their 80 white school fellows in scholarship, but the superior to any of them in oratory and debate. It did not take the anti-slavery people of New Hampshire long to detect those splendid gifts in the boys, and they proved a valuable asset to the cause of the colored race.

The greatest effort of these youngsters for their down-trodden people during their New Hampshire sojourn took place at Plymouth N. H. on th the 4th of July 1835. It had been whispered around that some of the recent arrivals among the colored students would speak on that national anniversary and the Parish meeting house was filled with a large gathering of both the friends and the foes of the colored race. It was an unusual sight not only for a New Hampshire audience but for a white gathering any where to hear colored speakers at that time. The novelty of the occasion therefore brought in a curious multitude of listeners. Henry Highland Garnet the oldest of the boys was the first of them to speak, following one or two other older abolitionist speakers. The eloquent plea of this young black swept all before him. Nathaniel P. Rogers who was an eye witnessx of the oc occasion thus stated in the Liberator July 25, 1835:- " Garnet was fol-
" lowed by Young Crummell with a spirited, heroic and generous resolu-
" tion ' summoning the country to the experiment of immediate emanci pation
" ' from the brilliant examples in the West Indies, South America, and the
" Cape of Good Hope' He sustained his resolution with manliness and tal-
" ent, very uncommon among young men and beyond anything I had known from a
" youth of 16. It was seasoned occasionally with sarcasm and an impatience
" at the flimsy pretexts of slaveholding and its apologies- quite characteris istic of the boy, whose father could not be a slave. His speech was heard with deep attention."

Such was the impression made upon the meeting by the two boys that though Sydney the third of their number did not speak till late in the evening, the audience, we are told remainddto hear him. Though the success of the meeting brought joy to the friends of the boys, it had the opposite effect upon the townspeople who had gathered merely as on-lookers. They became so alarmed at the thought of such an arraignment of slavery and its defenders by colored school=boys that they determined to put an end to the school. At a special mass meeting thereforecalled in the town of Canaan on the 13th of July it was decided that the shhool should be broken up as being a disgrace to the community and they set the 10th day of August as the day for carrying their purpose into effect. They notified adjacent towns of their determination and through the local press asked for their assistance. And this is how they responded to the call, as told by one of the participants:-

" At an early hour the people of this town and from the neighboring
" towns assembled, full of the spirit of '75 to the numner of about 300,
" with between 90 and 100 yoke of oxen, and with all the necessary materials
" for the completion of the unde rtaking. Many of the most respectable and
" wealthy farmers of this and the adjacent towns rendered their assistance on the occasion. Much credit is due to the patriotic and public spirited
" town of Enfield for their prompt and efficient services. The word was com-
" menced and carried on with very little noise considering the number en-
" gaged until the building was safely landed on the common near the Bap-
" tist meeting-house where it stands, not like the monument on " Bunker
" Heights", erected in memory of those departed spirits which fought and
" fell struggling for liberty,- but as a monument of the folly of those liv-
" ing spirits who are struggling to destroy what our fathers gained."

Letter of Jacob Trussell to the Concord Patriot Aug. 11/1835
See Liberator Sept. 5th, 1835

Thus after two days' disgraceful efforts was the schoolhouse dragged a half mile from its original foundation. But even with the building demolished, the ramoant Bourbonism of the community was not appeased. Objecting to the very presence of the boys, it next gave the first example of what the Southerners call " redshirting" or " Night-riding", we find recorded in history

While the building was being dragged off " under Garnet" as our leader" says Dr. Crummell himself, " the boy in our boarding house were moulding bullets, expecting an attack upon our " dwelling. About 11 o'clock at night the tramp of horses was " heard approaching and as one rapid horse passed the house and " fired at it, Garnet quickly replied by a discharge from a double-barrelled shot gun which blazed away through the window. " This one shot on the part of the boys was enough for the brave Bourbonism of New Hampshire. No the new ruffian " spirit of '76" had no notion of risking its patriotism in a combat of such doubtful results . With the community thus aflame against them, nothing was left for the boys to do but to seek safety in other quarters. At the earliest opportunity therefore they departed from Canaan for New York crossing the Green mountains of Vermont to the head waters of the Hudson River at Troy. The high-tone of New Hampshires civilization at the time still further manifested itself in the joyous roar of the Cannon fired by the populace assembled in the public square when the boys departed. After a short stay at home which the three young seekers after learning soon regained after a short journey down the Hudson, they went to Oneida Institute at Whitesboro, a village some four miles to the East of Utica, New York.

This school embraced both the manual training and the classical carriculum, and was under the direction of the celebrated Beriah Green, a man no less noted for his depth of thought than for his large humanity. At the feet of this antislavery Gamaliel the young students sat during the next three years applying themselves to both branches of instruction, giving at the same time much attention to the antislavery cause of the day? Several instances have reached us of the part taken by young Crumwell in public questions during this period. In 1838 we find him along with his brother Henry representing Ward 11 in a public meeting of New York colored people held for the purpose of advancing the cause of their race; (Colored American Oct. 20th, 1838) and again as one of the principal speakers before this same political association the following year when he made a powerful address on " Un- " paralleled sublimity of the moral spectacle of the liberation " of slaves in Jamaica." (Colored American Aug. 17, '39.)

But the example of the pious, scholarly, Beriah Green was already beginning to impress him more with the importance of the master's cause to which under the influence of his spiritual father, Rev. Peter Williams he had already determined to dedicate himself, and consequently the young man henceforth took less active

part in the purelu beligerent side of antislavery. In fact Mr. Crumwell had indeed, through the encouragement of the latter divine already entered into Holy Orders before graduating at the Onieda Institute in 1839. He hadcontinued a member of Rev. Williams' flock at Sr. Phillips throughout his latter years even though away at school and as the years advanced became more and more absorbed in the sacredness of the calling. Desiring therefore to have the best possible foundation for his ministerial career, our student applied for admission to the General Episcopal Theological Seminary then situated in New York City. The young man's application for admission was made in the form of a petition to the Board of Trustees on the 25th of June 1839. Bishop Huntington of presented the petition for him. The Board of Trustees was composed of the Bishops, ex-officers and of upwards of a hundred clerical and lay gentlemen, representing the different States and territories of the Union and it was the duty of the Board to make a report at every general convention of their proceedings and of the state of the seminary.

The Crumwell petition was referred to a committee of which Bishop Onderdonk of Pennsylvania was the chairman. The committee reported as follows:

" The committee to whom was referred the communication of " Mr. Crumwell respectfully report, that having deliverately con- " sidered the said petition they are of the opinion that it ought " not to be granted, and they accordingly recommend to the Board " of Trustees the adoption of the following resolution- ' RESOLVED " ' That the prayer of the petitioner be not granted.'

Signed

H. V. Onderdonk
Rev. James Milnor
Rev. Hugh Smith
Wm. Johnson
David B. Ogden
Edward A. Newton

(See Colored American Sept. 14,1839

Bishop Huntington who offered the petition,had when he saw opposition to it manifesting itself asked to be excused from serving on the committee. Thus in the Christian land of the United States, to a Christian school established and maintained for instructing the youth in the precepts of the ministerial callings, was Alexander Crumwell, exemplary both in piety and character, and of scholarly attainments, denied admission for no other reason than his color!

This act in 1839 following so close upon that of a few years before, in which the Episcopalian Bishop of New York City had forbidden Rev. peter Williams to speak or otherwise take public part in antislavery meetings, brought much criticism upon the Episcopal Church of that day. Leading churchman felt keenly the awk-

ward position of their denomination on this question. It tended ded too much to place that church on the side of slavery. The attitude of the Trustee Board aroused much opoisition therefore in its own membership, and made in the end not a few friends for the applicant, some of whom offered to give him the desired instruction He availed himself of the offer of private lessons from Rev. Alexander H. Vinton, himself a recent graduate of the General Theological Seminary, but stationed from 1840 to '42 at Providence R. I. In the Rhode Island metropolis the young student continued with Rev. Vinton for the next two years, conducting at the same time a kind of mission work among certain of the colored residents there. At the beginning of 1842 Rev. Vinton accepted a call to St. Paul Church in Boston and arranged to have his pupil raised to the de deaconate there. Accordingly young Crumwell was admitted to the deaconate in the Massachusetts diocese on the 30th of May 1842 by Bishop Griswold. By close application and hard study Crumwell had now mastered all the theology included in the regular courses of the school from which he had been excluded, and was shortly afterwards raised by Bishop Alfred Lee of Delaware, another Bishop of larger humanity than churchanity, to the order of priesthood quite as soon as if he had gone regularly through the Seminary

Feeling that a larger field of usefulness might be open to him in Philadelphia he journeyed to that city finally only to run into his evil genius in Bishop Onderdonk again. he took with him a letter of introduction from Bishop Griswold, but neither letter or anything else could win him a standing with Bishop Underderdonk who, as soon as recognizing in him the former applicant for admission to the seminary, said peremtorily " I will receive " you into this diocese on one condition: ' No Negro priest can " ' sit in my church convention, and no Negro church must ask for " ' representation there.' " Dr. Crumwell as positively replied- " I will never consent to serve under those conditions". And accordingly turned his back upon the City of Brotherly Love.

For the next few years Rev. Crumwell took up mission work in New York City. Besides the independent Church of St. Phillips, efforts had frequently been made to extend the influence of of the Episcopal denomination among the colored people there, though not always successful. Boyant with hope therefore our young divine set about his new work with all his energy, and became so absorbed in it that although he was, on the 9th of November 1847, elected the acting assistant minister of St. Phillips, the church of his late spiritual father, he declined the post. Indeed Dr. Crumwell was again invited tothe rectorship of this church nearly twenty years later in 1863, while he was in Liberia, but again declined, sending his final answer from Monrovia in April 1863.

(See DeCosta's St. Phillips' Church, pp 35 & 38)

Deeply absorbed as he was in the work of building up his mission in New York Rev. Crumwell found time to join occasionally in other public interests. It is to this period of his life, Dec. 26, 1846, that we owe his celebrated eulogium of Thomas Clarkson the father of antislavery, and his name appears in connection with other occasions of high interest to his race in those days. But his church work was still first with him, and a permanent home for his little flock now engaged most of his working hours. Not appearing to succeed so well as he had hoped at home Dr. Crumwell visited England in 1848 for the purpose of raising funds for his New York church enterprise. ~~He spent much of 1848 in speaking and preaching there to this end, making friends not only for the church but arousing the interest of the influential in his own cause.~~ And to this end elivered addresses in different sections of Great Britain. Aware, however of his prefious experience in being denied admission to the Episcopal Seminary in America, certain leading English churchmen, anxious to remove that strain from their denomination, prevailed upon him to enter Cambridge University. They generously provided means to that end, and thus enabled him to take a Bachelor degree in 1863 at one of the world's leading seat of learning.

This was during the years immediately following the enactment of the Fugitive Slave law when many of the leading colored men had fled the country, or were at least sojourning temporarily abroad, and the outlook for the colored race here was at its darkest and most troubled hour. The young student was therefore prev iled upon by friends both in England and America to enter the mission field of Africa. After a short visit home where arr ngements were made, he sailed for Liberia reaching there on the 15th of July 1853 (See Colon Repository April 1854)
In Liberia he served both as a teacher and preacher, taking almost at the outset first rank among the leaders in the Republic. On reaching Africa he spent the first year or so in the town of Monrovia. It was here that he delivered , in 1856, his celebrated oration on " Duty of a Rising Christian nation" etc. before the City authorities, which stamped him at once a leader in that country's realm of thought.

(See notes on the pamphlet-edition of this speech for these and other facts herein mentioned)

After a few years at Monrovia both as preacher and teacher and indeed at other nearby posts, Dr. Crumwell was sent in the late fifties to take charge of the Mt. Vaughan High School at Cape Palmas some 250 miles South of Monrovia. „ere for some years to come he gave his days and nights to the double work of preaching and teaching. And though far removed from former friends the record of his achievements there has not wholly been lost to history. From Mrs. M. B. Merriam's little book " Home Life in Africa", published in Boston in 1868, we copy the following facts about both the man and his work at Cape Palmas in her own words about a visit to his splendid little church:-

" While looking over the beauty of the surroundings, my rev-
" erie was interrupted by a step behind me and pleasant ' good-
" ' morning' from a tall gentleman, who was no other than Mr. Crum-
well, the eloquent and accomplished African scholar and man of
" letters. He was educated at Cambridge, England. and admitted
" into the society of the nobility in that country even to being a
" guest at the table of the Queen. He spoke of ngland with af-
" fection and his conversation on general subjects was very enter-
" taining and instructive. he has a fine face with a rapid play
" of expression of thought and feeling. he is about to go to
" America to recruit his health and that of his family and for the
" benefit of the Liberia College which is to be located at Mora-
" via, and in which he is to be a professor. The minutes passed
" rapidly while listening to him until a side-path leading th the
" Receptacle took me in another direction and I reluctantly bade
" Mr. Crumwell good-by."

Of St. Marks church over which Dr. Crumwell was then presiding at Cape Palmas, this same authority continues- " On a
" green knoll stands the little stone church, our destination. It
" is comfortable and homelike, much like a rustic English church.
" It is built of the gray stone which is found here in abundance;
" and the unavoidable roughness of the work adds to its interest by giving it the appearance of an older building. A boy was standing
" in the aisle, tugging at the bell-rope, which descends into the
" church. The walls are plastered, and the pews are painted
" brown; the floor in the aisles is covered with matting. The
" paint is disagreeably sticky on touching the pews. Mr. Crumwell
" who had entered said in reply to my inquiring look that is a
" ' specimen of the condition of the arts in Africa.' Paint cannot
" be made proof against the action of the climate. Mr. Crummell
" kindly led me to a seat near the reading desk. Presently the
" people entered in groups, forming a colored congregation such as
" may be seen in any of our cities. The children from the Orphan
" Asylum came in a procession, the older ones occupying pews, and
" the little ones arranging themselves on the chancel steps. The
" most interesting portion of the assembly consisted of the native converts who were neatly dressed and sat in seats near the door. There were eight or ten boys, who were members of the Christian school at Koffman Station. The service was the morning prayer; the
" responses were made audibly, and the music, chanting included was very pleasing, though entirely vocal. Rosetta's sweet voice
" was heard very clearly, and Miss Bell, who stood near me sings
" very well. I have sledom heard Jackson's Te Deum more beauti-
" fully rendered than by these African children. The sermon was
" preached by Mr. Crummell; it was a farewell to this congegation,
" x x x x simple and touching. In elegance of thought and lan-
" guage, Mr. Crummell has few superiors."

(Home Life in Africa- pp 111,113-14)

Many of our author's best addresses and papers were the result of these years of residence at Cape Palmas, particularly is this true of his splendid letter in 1860 to a friend on " The Re-

" lations and Duties of the Free Colored Men in America to Africa", In this production he has done for Africa what Jefferson did for America in his notes on Virginia. he has not only given us the possibilities and resources of the country but outlines the moral obligation, and inter dependence of each division of his race upon the other.

Dr. Crummell reached America from Cape Palmas, late in the Summer of 1865, and addressed during this visit the Pennsylvania Colonization Society in October of that year on " How shall " the Regeneration of Africa be effected?" In truth our author made several trips to America while stationed on the mission field of Liberia and otherwise kept in such close touch with the movement of things here, that, in spite of his many splendid tributes to that land, it may be doubted that he ever considered himself other than a mere sojourner there. It was in 1861 on a previous visit he preached in the Episcopal churches of several of the larger cities his sermon on the " Progress of civilization along the " West coast of Africa", and made arrangements for publishing his first book " The future of Africa" which was issued the following year by the Scribner people of New York. This book embraces whatever of permanent value the doctor had rpoduced in his earlier years. With the exception of the Clarkson Eulogium and the like which were not deemed especially Ggermain to the wim of the work. Dr . Crummell returned to Liberia from America in 1866 and began his connection with the College of Liberia first as teacher and ultimately as President of that institution. That college had been launched in 1862, some four years before, with prof. Edward Wilmot Blyden as its President, and now was further honored and enriched with the name of Alexander Crummell on the rool of its faculty. As teacher of moral science, and again of the languages, and finally as President of the institution, he remained in Monrovia until 1873, supplying at the same time the pulpit of the Episcopal church there and at otherynearby points..

He had now been a missionary in Africa for 20 years - from o1853 to 1873, and had served in every capacity and in almost every corner of Liberia. His health at any time time too robust- never
Dr. Crummell himself told the present writer in 1894 that although he had then reached a good old age he had hardly known a well day- he determined to return to America. The good doctor took up residence on reaching his native land in the capitol of the nation. In Washington he set about at once forming a congregation of such members of the Episcopalian persuasion as would join him, and with their aid established the St. Luke's Protestant Episcopal church of that city. From the very beginning this church became one of the leading faci in the religious world of Washington. Many of the leading spirits in culture and in wealth and fashion frequented the church and aided in making it a real place of light and leading. Over St. Luke's church Dr. Crummell presided during the next twenty years, having wound up his active career there in 1894, with his celebrated sermon " The Lights and Shadows of a ministry of

" half a century." In this sermon the venerable scholar told us all he had felt and seen furing his fifty years in the pulpit! And years, they had surely had been, of varied scenes and activity. Although he thus preached what to many was his farewell sermon, he continued as Pastor Emeritus of his congregation almost to his deat death on the 9th of September 1898.

The last year or two of his life were pwassed much in and around New York, his birth place, and for him, as for many others of his illustrious contemporaries, dear old Broadway proved a kind of load-stone for his declining years. It was in New York that he launched the American Negro Academy in 1897, laying the foundation as he hoped of an institution which was to preserve the record of his race's achievements in the domain of both thought and action. The need for such a society among the colored people was a constant theme of his latter years almost to the exclusion of all other subjects. We shall always recall with a never-failing pleasure his great animation and earnestness on this topic to a few of us younger men in 1895 here in Boston. On that occasion he was ne route to Canaan, N. H ., the seat of the Noyes Academy from which he had just sixty years before been driven by a mob on account of race-feeling, and the conversation proved highly ~~reminis-~~ reminiscent and instructive. His face glowed with the warmth and radiance of youth as he enlarged on the need of his proposed Academy from his vast experience. He hoped to enlist the congenial souls from all walks of life - preachers, lawyers, doctors, teachers, journalists as well as writers - so that the combined influences might lay the foundation of agenuine historical society for preserving our records and achievements.

The conversation shifted or rather drifted it e may so speak of so elevated a discourse, to the value of the study of classics for training of the mind, hen, with countenance lighted up an d reflecting every emotion of his mighty soul and his mellow flexible voice sinking to a deeper earnestness he poured forth in an inexhaustible strain such a high discourse as we had never heard on the subject of classical learning before. He dwelt at length on the poetry of the ancients, their philosophy and their oratory, pointing out and reciting the very passages in which they excelled in each division of letters. Of the poems of Homer and Virgil he had much to say of particular excellence and incidents, irradiating the intricate passages where necessary with a wealth of illustrations garnered up from long years of study and teaching of those authors. he praised with much feeling the pathetic tenderness of Virgil in the Fourth Eneid where Aeneas deserts Queen Dido, and Homer's matchless passage in the 6th Illiad on the meeting and parting of Hector and Andromache at the Scaion Gates. The effect of his beautiful rendering in the original of long passages from each of these scenes will never be forgotten. He not only gave us the original but told us of the best translators of the two epic masters of antiquity, throwing in an illustration of each on these two passages. Here the good doctor himself was the first

brake the bewitching spell which his eloquent periods had cast over us when in reply to which was Homer's greatest character-creation he answered: " Why undoubtedly dear old loquacious Nestor whose " garrulity I am doubtless all too patly illustrating in my wordy labyrinth here tonight."

" No! No!!" came from every part of the room; " It is " only an illustration that

' Cool age advances venerably wise' "

added some one of the more recent Homerians!
The good doctor lingered on this phase of his subject only long enough to add, respecting odes among the ancients, that as much as he admired the stately grandeur of Pindar, he had always found more genuine pleasure in the beautiful chorus on Athens in the Oedipus Coloneus of Sophocles beginning

" Thou art come in happy time,
Stranger, to this blissful clime,
Long for swiftest steeds renowned,
Fertilest of the regions round."

or in some one of the shorter Horatian gems such as the " Ode to " Septimus" etc.

He actually stumped the house in the next breath with the query as to how many of us had read thoroughly the speeches of Demosthenes and Cicero, abd, without waiting for affirmative answers which did not follow in showers, proceeded to talk on the wonders of those two mighty masters of the ancient forum. He narrowed his remarks on ancient oratory finally down to the Crown oration of the Greek and to the second Phillic of the Roman master, enlarging on the several points of excellence of each, and gave his preference at least for the keen invective and the exordium of the latter's production, over that of the Grecian. He was unbounded, however, in his admiration for the great Crown creation as a whole and particularly for that passage wherein the orator's glorification of Athens leads up to the celebrated paradox and solemn asservation in the name of the mighty dead! " The whole oration", he declared " breathes the spirit of that high philosophy which whether learned " in the schools or from life, has consoled the noblest of our " kind in prisons or on scaffolds or in any other form of adver- " sity throughout all ages

In the field of philosophy Dr. Crummell declared without reserve that ancient writers were still pre-eminent, never having been surpassed even if approached, in any age of the science. Not even could the German absolalists take precedence over them with him. To Plato he was so passionately devoted that he jokingly claimed to be a lineal descendant of the bee which tradition asserts lighted on the infant philosopher's lipe to taste of that latent sweetness everywhere since so manifest in the writings of that philosopher. He greatly preferred the master idealist to his materialist junior Aristotle, holding that no amount of the latter's minute observations and myriad diligence could compensate one mo-

ment with him for the poetic vision and splendid generalizations of Plato. " Cold indeed must have been the age", said he, " and " dead to every generous sentiment that could have led mankind for " a moment to prefer the dry even though more definite syllogistic " empericisms of the stagirite, to lounging with pratogoras, pro- " dicus and Hippias upon their couches while elevating with high " discourses even the philosophic throung above its sphere, or to " walling with the old master himself along city walls, or to hearing lofty readings beside Ilissus, or lively symposia giving " occasion to high discourses about love." The doctor vited the introductory pages of the Phaedrus as a happy example of Plato's discourse on love.

But it was in the Platonic doctrine of immortality that he found the highest satisfaction and pleasure; for he held that though in this province of thought antiquity was generally supposed to be weakest the teachings of Plato alone here were sufficiently clear to have illumined the path of all the sages of yore to a point as high up as the fourth circle of Paradise instead of the glooming vestibule of the Inferno to which Dante had assigned them. He held that Plato's whole theory of the Future Life was set forth in the celebrated dream of Er, the Pamphylion, found in the closing book of the Republic. Er was slain in battle and after ten days gathered up and sent home with others for burial . The man instead of being dead however came back to life and told all he had seen in the other world. He said that when his soul left the body he went on a journey with a great company, and that they came to a

strange place where there were two openings in the earth; they were near together and over against them there were two other openings in the heaven above. In the intermediate space there were judges seated, who commended the just after they had given judgments on them and had bound their sentences in front of them, to ascend by the heavenly way on the right hand; and in like manner the unjust were bidden by them to descend by the lower way in the left hand; these also bore the symbols of their deeds, but fastened on their backs. The Pamphylion drew near, and they told him that he was to be the messenger who would carry the report of the other world to men, and they bade him see and hear all that was to be seen and heard in that place. Then he beheld and saw on one side the souls departing at either opening of "eaven and earth when sentence had been given on them; and at the two other openings, other souls, some ascending out of the earth, dusty and worn with travel and some descending out of heaven clean and bright. And arriving ever and anon they seemed to have come from a long journey and they went forth with gladness into the meadow where they encamped as at a festival; and those who knew one another embraced and conversed, the souls who came from earth curiously enquiring about the things above, and the souls which came from Heaven, about the things beneath. And they told one another of what had shppened by the way, those from below weeping and sorrowing at the remembrance of things which they had endured and seen in their journey beneath the earth(now the journey lasted 1000 years, while

those from above were describing heavenly delights and visions of unconceivable beauty. The story, Glaucon would take too long to tell; but the sum was this he said that for every wrong which had been done to any one they suffered tenfold - that is to say, once in every hundred years- the thousand years answering to the hundred years which are reckoned as the life of man.

Without attempting further to quote literally Dr. Crummell said the dream gave at length Plato's views concerning the rewards for the good and the punishments for the wicked after death with the particular manner, and kind meted out to well known heroes and sages, closing with this beautiful benediction of Socrates to Glaucon: " Wherefore my counsel is that we hold fast to the heavenly way, and follow after justice and virtue always considering that the soul is immortal and able to endure every sort of good and every sort of evil." " And now, young gentlemen" said the doctor, " I should like to ask you where has there ever been presented a clearer idea of the immortality of the soul or a more " beautiful picture of the life to come? And consider too that " was written 400 years before the Christian era! " This" continued he " ought to be sufficient to free every mind of doubt as " to the belief of the ancient respecting the immortality of the " soul before the coming of Christ. If however there is still " doubt I would suggest to all the daily reading of the sublime " prayer of Cleouthes, the stoic, beginning:

" O Thou of many names, yet of power infinite and uncom- " municated,- Thou Jupiter, first among immortals, sovereign of " nature, who governest all, who subjected all to thy law- I wor- " ship Thee! - which contained sufficient Balm of Gilead for the " wicked of all ages."

(He said " these opening lines of Cleanthes had evidently suggested the beginning, if not the whole, of Pope's Universal prayer")

He was just on the point of continuing when the fourth stroke of a neighboring clock warned him that short Summer night was already being pierced by the first streaks of down, and though none of the company had as yet thought of the time,- he himself broke the spell that his edifying discussion had thrown over us, with the remark " Let us end this little talk with the night, young " gentlemen, for such has always been my love for the classic and " the wisdom of the ancient that even

" ' The day would sooner than the tale be done' "

Dr. Crunmell's life fell into three eventful periods of about 20 years each any one of them embracing an experience sufficient for an ordinary life time. The first of these may be called the School or Student" period and ran from 1833 to 1853. It began with his entrance into the Phoenix Hall High School in New York City, and ended with his graduation at Queen's College, Cambridge University, in England. Not only did this period em-

brace his actual struggles and experience for education but also that larger experience in antislavery cause and early efforts in the ministerial work.

The second period covered the 20 years between 1853 and k873, the years spent in the mission field of Africa and may be called " The Missionary Period."

The last of these three chief divisions of our author's life began with his return to America at the last named date and continued up to 1895, the year of his resignation from the pastorate. He nevertheless remained at the head of the Minister's Union and a Commissioner of Education for his denomination up to his death which occurred on the 9th of September 1898 at Mount Pleasant, New Jersey, not far from his beloved New York. His remains were carried from St. Phillips' church to lie with those of his forbears in the little cemetery belonging to that church.